

ANNUAL SCHOOL NUMBER • JUNE 1943

CHURCH DIVINITY SCHOOL  
of the Pacific

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# CHURCH SCHOOLS IN WARTIME



(Left above) St. Mary's students, San Antonio, Tex., save grease for Uncle Sam. (Above) Boys at Perkiomen School, Pennsburg, Pa., benefit from individual counsel.



(Right) Students at Stuart Hall, Staunton, Va., manipulate marionettes for one of their marionette shows.



Kemper Hall girls, Kenosha, Wis., relax after skiing (left). (Above) Every boy looks forward to mail time at Shattuck School, Faribault, Minn.



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### PHOTO AWARDS

FORTH'S annual Photo Award contest in connection with this School Number has resulted in the following selections: First prize of \$10 goes to St. Mary's Hall, San Antonio, Tex., for the grease conservation picture on the inside front cover. Shattuck School, Faribault, Minn., wins second prize of \$5 for the post office scene on the inside front cover; third prize of \$3 goes to Cranbrook School, Bloomfield Hills, Mich., for the photo of its band on page 10, while fourth prize of \$2 goes to Stuart Hall, Staunton, Va., for its marionettes on inside front cover. Five schools get honorable mention: Margaret Hall, Versailles, Ky., for the victory garden picture, page 12; Chatham Hall, Chatham, Va., for hockey photo, page 6; Howe Military School, Howe, Ind., for science class picture, page 6; Kemper Hall for the photo of skiers on the inside front cover; and Perkiomen School, Pennsburg, Pa., for the picture of students consulting with adviser, inside front cover.

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Church Schools, along with secular, are turning their attention this year to training youth for the service of their country. Practical aspects of aviation, chemistry, mathematics and other subjects useful in military service are found in almost every curriculum. Our Cover this issue shows a pair of youngsters intent upon the inner workings of an airplane motor, not an uncommon sight in most of the boys' schools today.

## Do You Know---

1. How the Philadelphia Divinity School differs from many theological seminaries?
2. What Bishop will play host to General Convention this year?
3. What modern medical techniques are being used at St. Timothy's Hospital, Cape Mount, Liberia?
4. How Church schools are cooperating with the war effort?
5. In what Episcopal church Gen. Robert E. Lee's son was married?
6. Some subjects included in the course being taken by midshipmen of the "Prairie State"?

Answers on page 34



# All Saints' Episcopal College

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Two year College  
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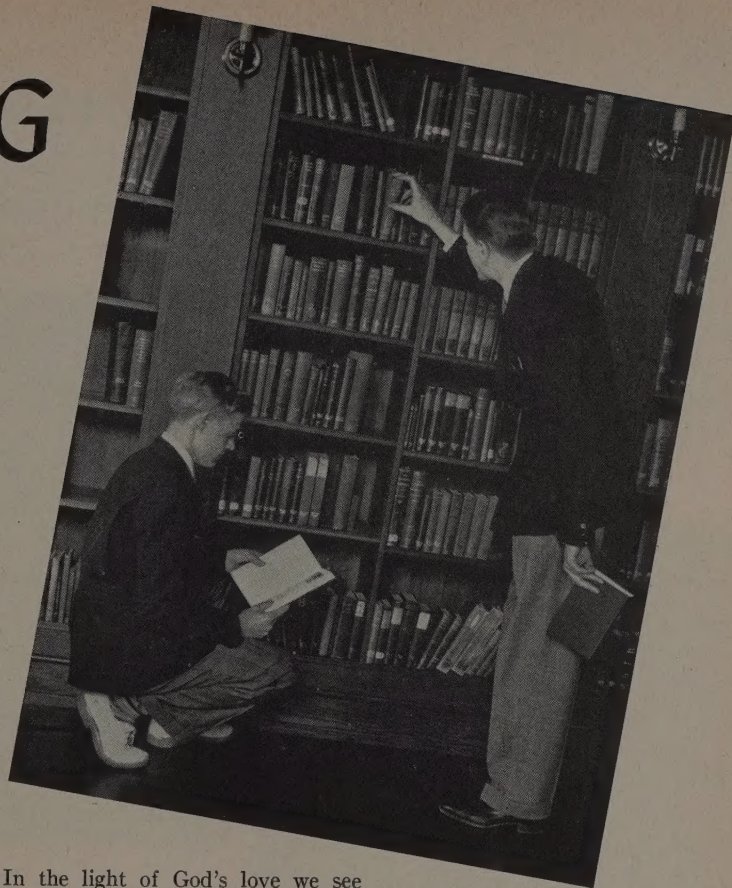
**Mother Rachel, O.S.A.**  
Box F, Versailles, Kentucky



# TRAINING for SERVICE

H. St. George Tucker

Presiding Bishop



THE June issue of FORTH has as its special feature Church schools. Education, which in former ages was a privilege enjoyed by only a select few, is in our own country at least regarded as the inalienable right of every child. Rights, however, no less than privileges involve responsibilities. The Declaration of Independence speaks of natural rights such as life, liberty and the pursuit of happiness but we are dependent upon society for the enjoyment of these so-called natural rights. It follows, therefore, that we have a correspondingly natural responsibility to use them for the common good. If, then, education opens the way for more effective pursuit of happiness, the object of our pursuit must be widened to include the well-being of society as a whole.

We Christians, however, should not need any such abstract argument to remind us of our responsibilities. We owe our life, with all of its opportunities and all of its resources to God. The principle which guides us in their use is "not my will but thine be done." The love of God as it is revealed to us through Jesus Christ changes the acceptance of this responsibility from a stern duty into a blessed privilege.

In the light of God's love we see that in the pursuit of happiness God's will is a far better guide than our own. Do we seek liberty? Then as our Prayer Book reminds us, in God's service we will find perfect freedom. Christian experience proves the truth of our Lord's paradoxical saying, *Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

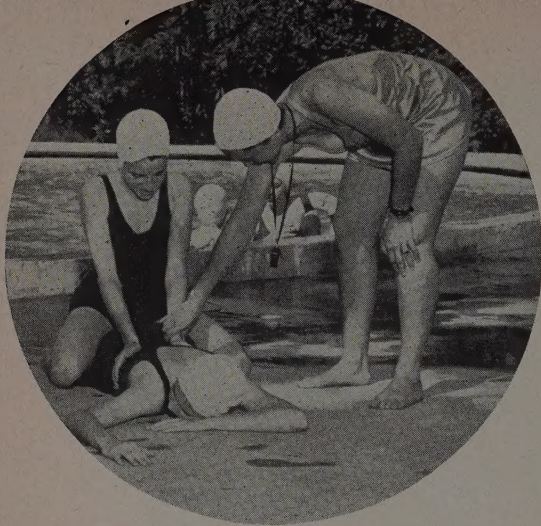
Education is training for service and insofar as we are Christians, this means training to become a servant of God's will. As our education progresses, we should constantly ask—How does God wish me to use this training? In other words, we should be increasingly concerned about what is sometimes called our Christian vocation. This does not mean simply that we have to decide whether or not it is God's will that we should enter the ministry rather than engage in secular work. That is indeed an important question which every young man ought to face before finally deciding upon his life work. Christian vocation has to do

with the *purpose* rather than with the *form* of our life's work.

In determining the particular occupation, business or profession in which we are to engage, we should of course seek God's guidance, but that will be mediated to us largely through our own aptitudes, tastes, or through the opportunities and needs of the world around us.

Christian vocation means that whatever kind of work we decide upon, we recognize God's call to us to find in it an opportunity of doing His will and promoting His purpose for mankind. The Kingdom of God on earth does not mean every man a clergyman and every woman a deaconess. It means rather obedience to God's will, loyalty to God's purpose in secular activities. It is acting upon the faith that righteousness, truth, integrity and love in our home life and in our practical work will be not only a fulfillment of our obligation to God but will also result in true happiness for ourselves and a higher level of well-being for mankind as a whole.



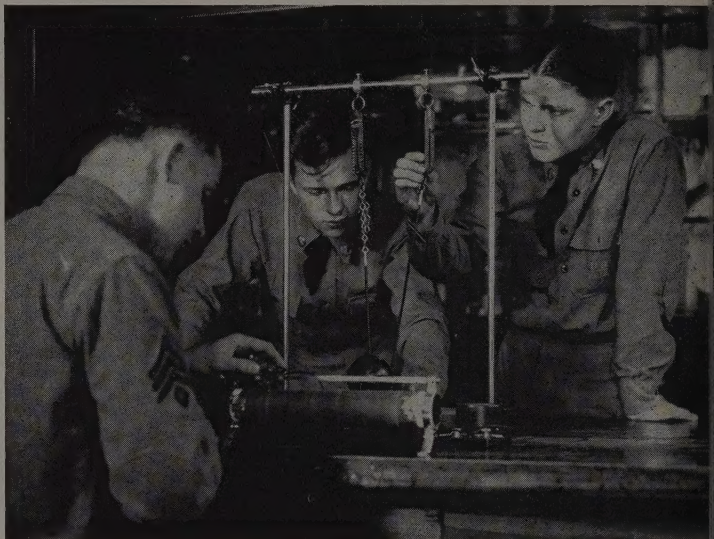


# Church's Schools Meet

INSTITUTIONS THROUGHOUT COUNTRY GI

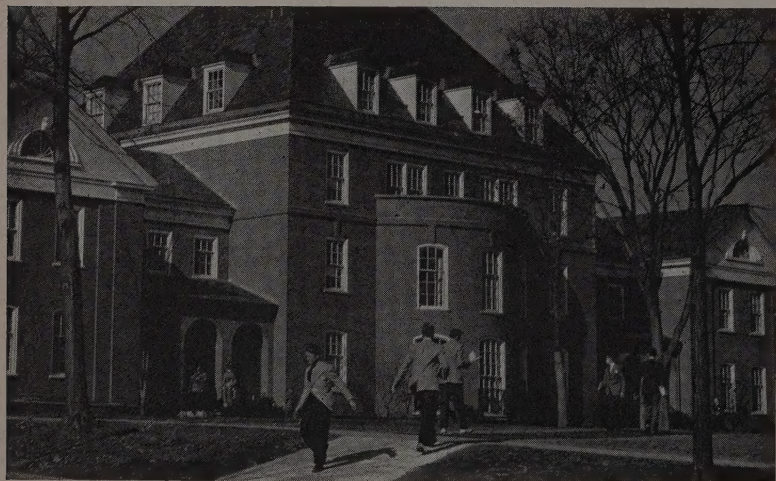


(Upper left) Life saving, St. Mary's Hall, San Antonio, Tex. (Above) Science intrigues Howe (Ind.) school students. Girls at Chatham Hall, Virginia, (left) like field hockey. (Below) Choate boys in Connecticut on way to early morning classes.



CHANGING conditions brought about by the war make that age-old parental question, "Where shall we send our child to school?" of greater import today than ever before. With fathers and brothers serving in the armed forces and many mothers busy with war duties, broken home ties make it imperative that the family's children and youth of school age find a wholesome, carefree, and stable environment.

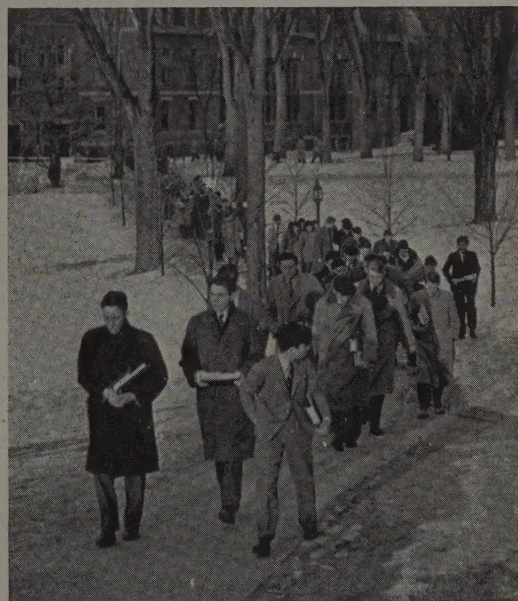
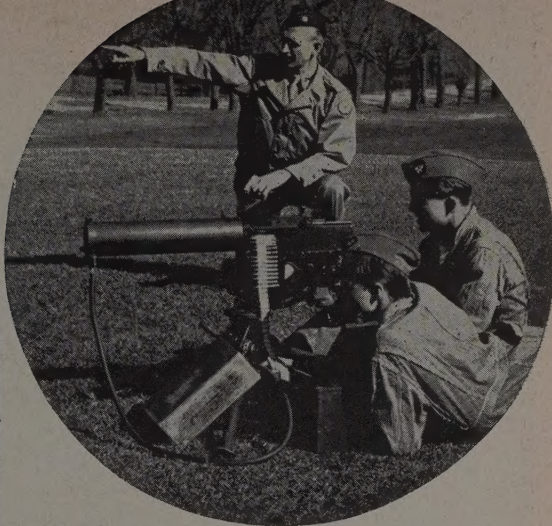
Among the best educational institutions you can send your child to are the Church schools which yearly are providing thousands of young persons with thorough academic training, supervised sports and religious guidance. And these more than six score schools offer perplexed parents poring over innumerable catalogues, a wide choice. There are small and large schools, some for boys, others for girls and a few for both; some with modest fees, others with higher rates; some are located in rural areas, many are in or adjacent to the nation's large industrial and cultural centers. Most of these schools are expanding in size and equipment and deserve a bid for the





# Wartime Challenge

COURSES HELPFUL IN PRESENT DAY



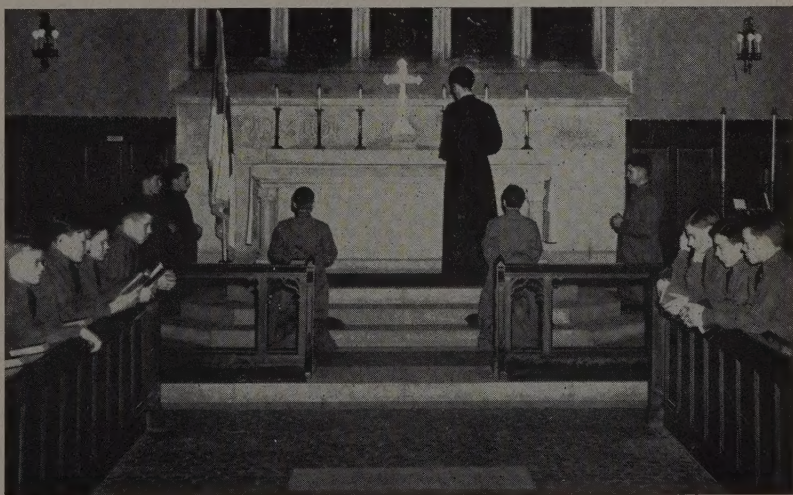
attention of all Episcopal parents, as well as those families outside the Church.

Geographically, Church schools are nation-wide. In such widely scattered states as New Hampshire, Ohio, North Carolina, Texas, Wyoming, California, Minnesota, and Utah, these educational institutions are offering students courses ranging from the purely liberal arts curriculum to those stressing industrial and agricultural subjects. They may boast on one hand of year-round swimming and tennis, or on the other hand of lively winter sports.

Most of the schools in the secondary group prepare students for college, and several offer a general course as an alternative. Some have post-graduate and junior college work.

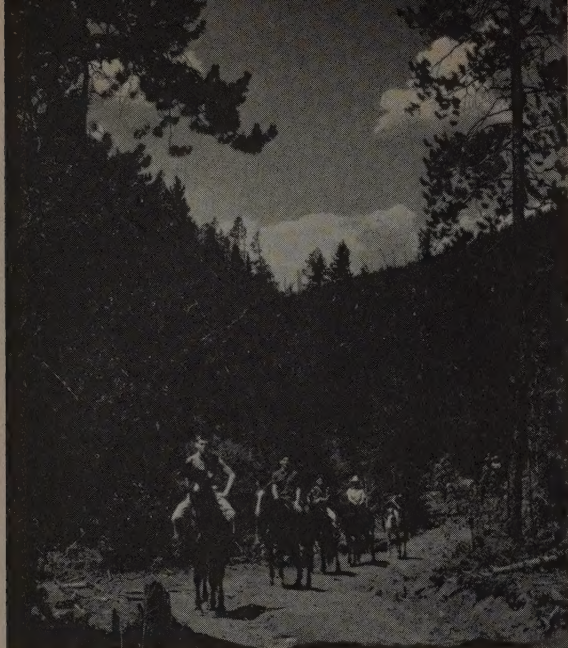
The first Church school, Trinity, in New York City, was started in 1709, twenty-three years before George Washington was born, and just a few years after the first Anglican missionaries began work in America. The second school was the Episcopal Academy near Philadelphia, which was started in 1785. Both of these are

(Above) Girls at Stuart Hall, Virginia, in painting class. (Upper right) Machine gun instruction at Minnesota's Shattuck School. On way to early class (right) St. Paul's, Concord, N. H. (Below) Chapel service for acolytes at Shattuck School.

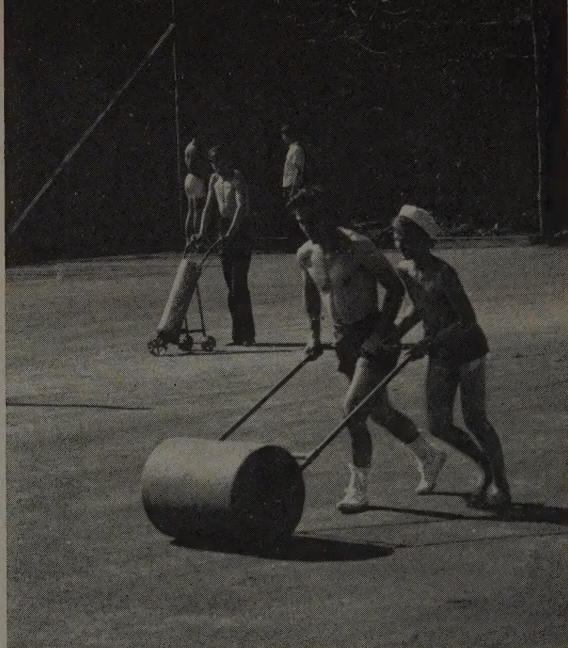


(Continued on Page 8)





One of many mountain trails on B I-L in Colorado Rockies summer school, camp of St. John's Military School, Salina, Kan.



Students of Christ School, Arden, N. C., bend their backs to roll a tennis lawn court. There are 130 boys in this self-help school.

still training students today. At least a dozen present-day Church schools opened their doors before 1850, and nearly fifty were founded in the last half of the nineteenth century.

Because of the war many schools have undertaken practical work which can be incorporated into the country's war program. The leaders who founded these schools fifty or one hundred or two hundred years ago would be surprised to see today's students scanning the skies from dormitory rooftops, planting victory gardens, making model airplanes for the Army and Navy, or studying navigation, first aid, and knitting.

Many of the schools are adding new courses in mathematics, and the physical sciences. Eager young students are becoming interested in electronics, physics, navigation, and mechanics with an eye to future service in the nation's Army, Navy, or Air Forces.

Boys at the Avon School in Connecticut have enrolled in the basic Officers' Training Course in mathematics. At Choate they're electing trigonometry, while at St. Mark's in Southborough, Massachusetts, they have installed military drilling. Kent students in Connecticut fight forest fires and do most of the farming on

the school's broad acres, as their share in the war effort.

War relief seems to be the emphasis in many of the Church's girls' schools. Students in the National Cathedral School, in the nation's capital, study for the Red Cross Certificate in first aid or home hygiene. Girls at Margaret Hall in Versailles, Kentucky, are raising a victory garden and are studying the plans for a peaceful and better post-war world. Down in San Antonio, Texas, at St. Mary's Hall, students are studying life saving and have made a special drive to sell war bonds.

All over the land today students in the Church schools are concentrating on their studies and at the same time are busily finding new ways to serve their community and country in this time of stress. "They know," says one principal, "that they can best serve themselves and their country by training now to meet the educational requirements for government service later. They know, too, that they must continue their studies to make an effective contribution in the peace."

The Girls' Friendly Society of the Diocese of Pennsylvania recently presented \$1,270.00 to the United China Relief. More than ninety per cent of the diocese's forty-eight branches took part in raising this sum.

### Cuba Schools Aid Youth

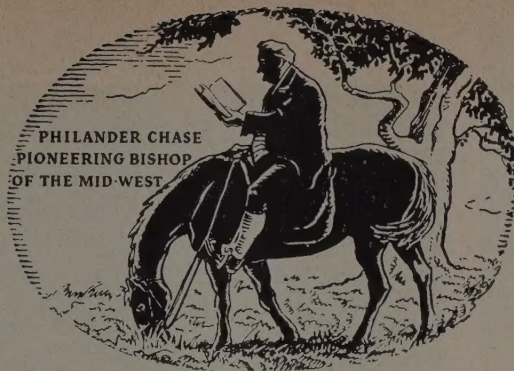
More than 700 boys and girls are enrolled in the Church's four higher schools in Cuba, which run through the eighth grade, the equivalent of junior high in America. There are also ten parochial schools which include the second to sixth grades. The four larger schools are: St. Paul's, Camaguey; Ashhurst, Guantanamo; Trinity, Moron; and the Cathedral School, Havana. All but the last have boarding departments in addition to the day school.

In an effort to stay within the reach of the most needy families, tuition and boarding fees have been kept low, from \$4 to \$6 a month for day students, and only \$17 for boarders. The boarding fees do not cover the cost. Scholarships aid in opening the door of education to some of these young people, who might otherwise have no such opportunity as the government schools cannot meet the need.

School children of Gloucester, England, are now having hot lunches from a mobile canteen given by a young Christian king in East Africa. Mutesa II, King of Buganda, crowned a few months ago, was educated in the leading British mission school in the diocese of Uganda.



General Convention  
Cleveland, Ohio



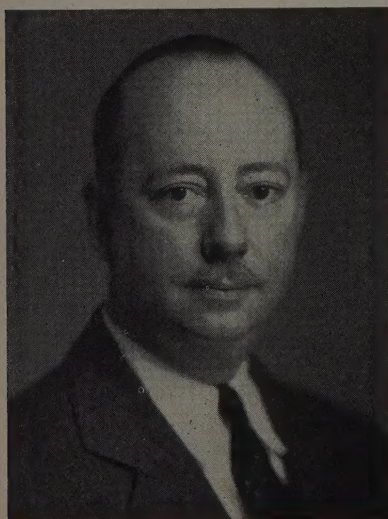
General Convention  
October 2-9, 1943

# General Convention To Be in Cleveland

**F**OR the first time in its history of 158 years, General Convention is meeting in Cleveland, Ohio. To relieve a particularly crowded period in that now overcrowded city, the Convention's opening day has been changed from the customary "Tuesday after the first Sunday in October" to Oct. 2, a Saturday. It is hoped that adjournment may take place on the following Saturday or at the latest on Monday.

The city is coöperative in every respect, but the capacity of hotels and of all local services is taxed to the utmost by the great numbers of industrial and government representatives. Visitors cannot be provided for. The

Laurence H. Norton, General Convention chairman, active in church, education, art, industry, politics and world affairs.



many national organizations and societies which usually take advantage of the Convention period to hold their annual meetings have had to alter their plans.

An early celebration of the Holy Communion, with Presiding Bishop H. St. George Tucker as celebrant, will take place on Oct. 2, with the first business session of the Convention opening at 10.

Convention sessions will be held in the Euclid Avenue Baptist Church Auditorium, this building accommodating both the House of Bishops and the House of Clerical and Lay Deputies. The hall for the deputies seats 1,500, with space for another 1,000 in the gallery. The Joint Session of both Houses and the Woman's Auxiliary will be held Sunday afternoon, Oct. 3. The Woman's Auxiliary Triennial Meeting will be held in the Statler Hotel. The United Thank Offering presentation will take place in Trinity Cathedral, Monday, Oct. 4, at 8 a.m.

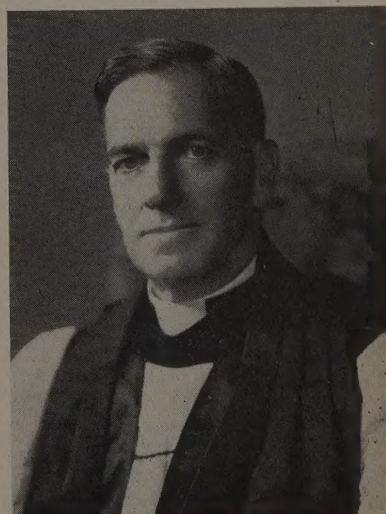
Since the dioceses will not have the usual number of returning visitors to spread information regarding the Convention's action, it is suggested that plans be made well in advance for the fullest possible use of the official deputies, clerical and lay, as speakers, reporters and messengers, on their return.

*The first bishop of Ohio, Philander Chase, traveled so much of the time on horseback that his diocese has chosen George Adomeit's drawing of him and his horse, Cincinnatus, as diocesan insignia for coming General Convention.*

## Woman's Auxiliary Plans Triennial

A demand for Christian leadership in the postwar world, the need of extending the Church's work to meet the demand, and a conviction that the women of the Church will do their full share in supporting it, were recorded by the national executive board of the Woman's Auxiliary at its spring meeting. Plans for the Triennial Meeting of the women of the Church, to be held in Cleveland, Ohio, October 2-9, indicate that in spite of a shorter period than usual there will be a stimulating presentation of vital matters on which, the board believes, the women of the Church can base their program for the coming three years.

General Convention's host, Beverley Dandridge Tucker, bishop of Ohio since 1938. The Presiding Bishop is an older brother.







A band of sixty-five pieces, an orchestra and a glee club draw more than half the Cranbrook students into musical activities. Soccer is but one of the many outdoor sports among which every boy finds at least one to enjoy on the wide fields and courts of this school. Track and tennis, baseball and winter sports, help to build muscle and morale.

ONLY twenty miles from the crowded and noisy turmoil of down-town Detroit lies a peaceful stretch of country, green and rolling, where George C. Booth, retired newspaper publisher, and his wife, the former Ellen Warren Scripps, have set aside 300 acres as the Cranbrook Foundation, in Bloomfield Hills, and have built there six closely related institutions—an elementary school, a secondary school for boys and one for girls, an institute of science, an academy of art, and a church. Beautiful playing fields, a lake, a Greek theater, and wooded roadways add to the charm of this exceptional community, which is hardly twenty years old.

Cranbrook School, enrolling more than 200 boys, is able to supplement the usual equipment of a high school with all the resources of science on one hand and art on the other. The girls of the neighboring Kingswood School can be counted upon to teach the graces of social life and good manners. Christ Church is the church home for all the students, unless they prefer to go elsewhere. It is the parish church for the community, with the Rev. Charles H. Cadigan as rector. Bishop Frank Creighton of Michigan is head of the school's advisory board. Chapel services twice a week are attended by all the boys.

Adapting his curriculum and schedule to present-day demands, the headmaster or director, Dr. R. D. Lindquist, states that "the school is endeavoring

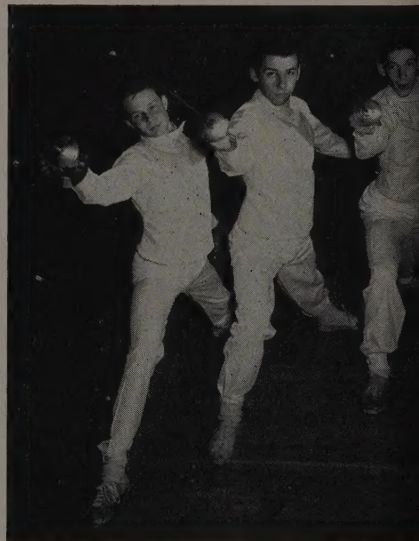
to include information and experiences that will be valuable to the student in civilian life in the postwar period."

"Aim high" is the motto of the school, with reference to Virgil's story of the archer who shot his arrow straight up into the sky where the gods, pleased by his spirit, tipped it with fire. The motto is illustrated in the school's seal, a design drawn by Eero Saarinen, whose father, Eliel Saarinen, is the architect for the Cranbrook Foundation and also designed the lighting and the furniture for Cranbrook School. The tapestry hanging at one end of the dining hall was woven by his wife on Cranbrook looms. Carl Milles, famous sculptor resident at Cranbrook, made the bronze statue of running dogs on one of the terraces, and the work of many other artists adorns the buildings. On every hand the fine arts exert their silent but effective influence.

Music is heard, studied, and created in so many forms and is so popular that more than half the students are actively participating in it. A band of sixty-

## Cranbrook Summer Wo

### SESSION TO STRESS PRE-INDUCTIO



Fencing, skiing and canoeing are among Cranbrook's sports for individual skill.

five pieces, an orchestra, a glee club that sings Bach or Gilbert and Sullivan, are all active. An elective course is





The tower of the academic building at Cranbrook houses a short-wave radio station built and operated by the boys of the radio club. History is studied in the making, along with modern geography, foreign languages, social science and other approaches to the new world. Cranbrook likes to prepare boys not only for college entrance but for college success.



## Prepares Boys for Army

THEMATICS, PHYSICAL FITNESS



The world of nature in terms of science is found in the Cranbrook laboratories.

given in harmony and composition for budding musicians. The music building has a room equipped for recording,

and a library of more than 600 records, given by the Carnegie Foundation.

Workrooms for industrial arts, such as design, modeling, ceramics, metal work, are housed in a new building which also contains the science laboratories. Here, by doing and making, the boys will discover, as the director states, "a way of learning about the world in which they live that will supplement the conventional methods of listening and reading."

A dozen clubs provide for development of personal hobbies, whether they involve horseback riding or stamp collecting. Strictly practical experience is gained through the school bank, where a boy's parents may deposit \$100, from which the boy pays his incidental expenses. Young business executives in Michigan towns may now remember that they first learned how to write a check and make a check book balance, in the school bank at Cranbrook.

The majority of the boys come from Michigan but a number of other states and countries are represented. Cranbrook graduates have entered at least

seventy of the leading colleges and universities of the country. Eighty-five per cent of the students go on to college.

In this second wartime summer the Cranbrook grounds will not have the deserted air that one expects in long holidays for the school is operating an eight-weeks' summer course. "There is a new urgency about life," Dr. Lindquist observes, "which makes the usual leisurely vacation out of the question." Pre-induction training in mathematics, science and shopwork, accelerated courses to permit graduation a half-year earlier, and an activity program with emphasis on developing physical fitness will occupy the time.

• • •

### Water in the Ship

The Moros in the southern Philippines, are a sea-faring people. Every Moro knows that it is not the ship in the water that causes trouble, but the water in the ship. Every Christian ought to know, we tell them, that it is not the Christian in the world, but the world in the Christian, that causes trouble. Just as the Moro must bail out his boat by hard work, keeping constantly at it, lest his ship be sunk, so the Christian must keep at the task of driving the world out of himself, though all the while living in the world. —From *Bring Your Brother with You*, by the Rev. Edward G. Mullen, Church Missions Publishing Co., 31 Church St., Hartford, Conn., 1943. 28 pages. 25 cents.





## BLUEGRASS STUDENTS DON JEANS, START VICTORY GARDENING

**Y**OUNG students at Margaret Hall down in Versailles, Kentucky, in the heart of the Bluegrass region, are packing away their blouses and skirts. These patriotic girls, going all out for victory gardening, now consider blue jeans and red and green plaid shirts to be the latest style in campus garb.

More than twenty of them have volunteered to raise much-needed

crops under the direction of two faculty members. Already without outside help, they have plowed and sowed a large plot. Here in their spare time this summer they will help their country's crop problem by raising onions, beets, lettuce, cabbage, tomatoes, carrots, asparagus and other vegetables from the garden.

Margaret Hall School is the continuation of a Diocesan School found-

ed in 1898 by Bishop Lewis Burton of Lexington. Since 1931 it has been under the direction of the Sisters of St. Anne. Here girls of grammar and high school age develop into useful future citizens through a well-ordered routine of activities which include, besides their academic studies, athletics, manual work, music, and dramatics.

Students who need financial aid, help pay their expenses by working forty minutes on weekdays and an hour on Saturdays at housekeeping jobs. They also are responsible for waiting on table in the refectory.

In the Lower School, every child has opportunities for discovering and developing her special interests and abilities, and regular instruction is given in group singing, drawing and painting, clay modelling, and crafts. The Lower School rhythm orchestra develops appreciation of music by participation. Sewing is taught in the seventh grade, and French conversation is begun in the fourth grade. Each group has work in oral English, which includes the writing and production of plays, and in Christian Doctrine.

In 1937, students in the Upper School organized the Guild of St. John the Divine. This organization carries on a variety of activities, including sacristy work, some social service work in the community in cooperation with the local Red Cross Chapter and the Needlework Guild of America, and has each year raised a scholarship for the Holy Cross Mission School in Liberia.

One of the most important and interesting events at Margaret Hall this year was Conference Week, held recently. All the regular class time was used for a detailed study of the ten Peace Points, suggested by the leaders of the Churches of Great Britain. The faculty conducted the classes, with formal recitations, assignments, and readings. Each girl in the Upper School took part in this study and was expected to know the gist of all ten points. She also has to take the course on Point V, which is basic to all the other points in requiring that any peace be based upon the objective standard of the law of God.

At the end of the week, each group presented an oral report upon the week's study, and each girl was given



a written examination, the results of which were counted as part of her academic "grades" in Christian Doctrine, Social Studies, English, and in some cases, French.

The French students had a special assignment in the problem of the French nation, studying briefly its recent history, and doing some reading

and thinking about the place of France in the postwar world. All the reading was done in French.

All students studied the Malvern Manifesto and the Delaware resolutions and were helped to understand why these specific things were recommended as necessary for a stable peace, and what, concretely, in their

own lifetime, the establishing of such a peace would mean.

It is by such studies as well as through the group "give and take" acquired by participation in the school's sports, that Margaret Hall students are being taught how to play their part as useful citizens in the world of tomorrow.



(Above) Students of the glee club present the opera "Martha" out of doors. (Below left) Girls at Margaret Hall are trained in self-help and among their chores is setting the tables.



Athletics and sports of all kinds play an important part in the lives of Margaret Hall students. Field hockey is a favorite among the girls.



(Below) The school swimming pool is a popular spot for both swimmers and "beginners." (Above right) Rogation procession.



Exterior view (below) of Margaret Hall in Versailles, Kentucky. The school is about sixteen miles west of Lexington and is accessible to Louisville and to Cincinnati by bus and railway.







Rare books and a large working library in theology are available in William Bacon Stevens Bldg., which houses School's books.

If you were to walk into the ward of one of Philadelphia's large hospitals today you'd not be surprised to see an earnest-faced young man in a white jacket sitting beside a patient's bed and chatting quietly. "It's one of the new interns," you'd think to yourself and pass by.

# Seminaricians Study in

## PHILADELPHIA "SCHOOL CURRICULUM"

But your guess would be wrong, for this serious boy in his early twenties is not a medicò, but a seminary student learning through actual contact the problems and anxieties of the persons who are physically, mentally and emotionally ill. This is part of the regular curriculum of the Philadelphia Divinity School, where students are getting "clinical" training as well as a thorough groundwork in theological subjects. This study of the deeper needs and problems of man, it is felt, will help these clergymen-to-be have a more realistic and understanding attitude when their future parishioners come to them for aid and counsel.

It was in 1864, the year in which General Ulysses S. Grant was made commander-in-chief of the Union Army, that Alonzo Potter, third Bishop of Pennsylvania, and founder of the Philadelphia Divinity School, issued a statement which would be as pertinent in these troubled wartimes as it was in those tragic Civil War days.

"We commence our school," Bishop

Potter said, "at an eventful crisis in our country's history, and amid agitations over the earth which reach the very foundations of the social structure. . . . More than ever there now is an open door for the Church's ministers. But they must be more than men of routine or of tradition. . . . They must be men who can adjust their labors to the new conditions around them."

And that is the kind of future clergy the Philadelphia Divinity School is seeking to train today—"men who can adjust their labors to the new conditions around them." True to the hopes expressed by its founder nearly eighty years ago, this old theological seminary under its new plan of study is training its students in what might be called "human field work."

These young seminaricians leave their cloistered classrooms and books behind for several weeks each year, and go into the city's hospitals, social agencies and teeming streets where they can learn life at first hand. In the sick room and the operating room

Services in St. Andrew's Collegiate Chapel are always impressive. Each day begins with Morning Prayer and the Holy Communion with students assisting as Sacristan, Clerk, Precentor and Lector.

Problems faced in clinical work are discussed with faculty supervisor, thus correlating classroom studies and field work. School's women students also participate in these studies.





# Cloisters and Clinics

## INCLUDES FIELD WORK IN HOSPITALS

and in the ward of the mental hospital they come face to face with physical, mental and emotional problems. And having experienced and studied these at first hand under trained experts, they store up information and wisdom which will help them deal realistically with the human worries and problems of their future parishioners.

Commenting on the value of this training Dean Allen Evans says, "The fallacy of the doctor's attempt to heal the body without any reference to the patient's mental, emotional and spiritual condition is no worse than the fallacy of a minister seeking to give spiritual counsel without reference to the physical, mental, emotional and other needs of his people."

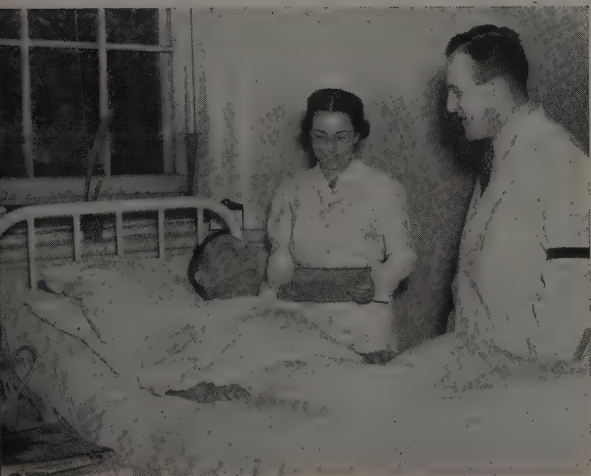
During their first year in the seminary the students study for ten weeks, daily, at the Pennsylvania Hospital, a general hospital with large in-patient and out-patient departments where they work with the sick and study their problems. The problems here, however, are not confined to those of physical illness. On the contrary the young seminarian is trained to under-

stand and deal with the inter-relationships of body, mind, soul and environment.

In the second year, students spend their ten weeks of daily study at the Norristown State Hospital, a large mental hospital where they work with persons who are mentally and emotionally ill and study their problems. Here they find the "soul" difficulties that, in milder degree, are common among all people, such as depressions, anxieties, suspicions and daydreams. Their study here is intended to help equip them to prevent personality disturbances among their parishioners when they take up pastoral work.

It is during their third year that the seminarians begin to get specific training in pastoral activities. For ten weeks they study daily at St. James' Parish where they work with people in a parochial and community setting. They receive cooperating supervision from the Family Society, a large and well-known family case working agency which teaches them professional methods of working with individuals and groups.

Young seminarian chats with a hospital patient as part of his training in learning why and how people meet with illness and other difficulties, and how to minister to them effectively.



Lord Halifax, center, British Ambassador to the United States, at special service in St. Andrew's Collegiate Chapel when he received an LL.D. degree from Philadelphia Divinity School.



St. Andrew's Collegiate Chapel, Philadelphia Divinity School, is among most beautiful college architecture in U. S.

Thus is this seminary, founded in 1857, pioneering in this new method of training the Church's future leaders. Graduates of this school will have an understanding of their fellowmen as well as an extensive knowledge of the Bible, Church History, Doctrine, Christian Ethics, Moral Theology, Liturgics, Canon Law, Homilectics and other theological subjects.



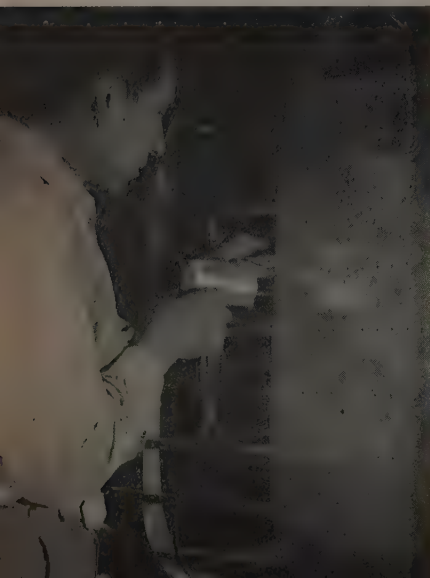


Lieut. Mabel Aungie, army nurse, is a South Dakota Indian. Quite a number of Indian nurses are in the service overseas.

INDIAN churchmen of South Dakota are making a remarkable contribution to the war effort, both in the Army and in industrial work.

Hundreds of white families live on the Rosebud Reservation and they too are taking part in the war but, as it happens, among those who have gone from the county, the first casualty, Melvin Yellow Cloud in Africa, the first overseas nurse, Lieut. Angela Murray (graduate of a Philadelphia hospital training school), and the first Waac, Blanche DeCory, were all from

This Indian from Cheyenne, Wyo., adapts himself easily to the use of tools that earlier generations never even imagined.



# South Dakota Indian

MANY IN ARMED FORCES, WAR WORK

old Indian Church families. Miss DeCory is the granddaughter of a retired Indian priest, the Rev. John DeCory. Stephen Moccasin, a lay catechist from the reservation, is chaplain's assistant in a big Maryland camp. In a number of regiments the Dakota churchmen are the only Indians, and every one who comes back on furlough reports that he "likes the Army" and is

ready for them. A Dakota Indian family employed in Flint, Mich., found their place in St. Paul's parish and then looked for other Indian families to bring with them, and found a baby to be baptized. The Knocks-Off-Two family, away from home in defense work, put an offering into a baking powder tin every week and when they came home presented tin and all at the



U. S. Indian Service Photos

Many Navajo Indians from New Mexico or Arizona, like the one here seen in the midst of registering, have left their desert homes and are now abroad with the Army or Marines.

ready and glad to go again. Several are officers. Two are captains.

Cards come regularly to the Dakota clergy from chaplains telling of the Indians' loyalty to the Church. In an Alabama camp two Indians from the Rosebud Reservation came an hour before each service, to prepare the church room. Spencer Fire, in the Bremerton Navy Yard, went immediately on his arrival to find the church and call on the rector. When Mr. Fire's family joined him, their Church home was

church service. An Indian college woman (whose father is one of the clergy) is president of a club of Indian and white people who send a mimeographed letter every month to husbands and sons all over the world.

Five little isolated Indian chapels far out on the Dakota prairies are in the care of the Rev. Dallas Shaw, himself an Indian. The Army and Navy Commission's fund might not seem a matter that would have a very direct appeal to them, but every family in



# Take To Soldiering

## RE FROM OLD CHURCH FAMILIES

every one of those five congregations gave a dollar for that fund." In the Lower Brule Mission all through this past cold winter, midweek evening services have been held by one of the Indian clergy in the little log and frame houses, and every service included an offering with prayers for the men who have gone from almost every home.

The Rev. Dr. Paul H. Barbour of

tions has long been out of balance, with much poverty and no adequate opportunities to earn a living. "Now," Mrs. Barbour writes, "for the first time in years some of the Indians have money. For those who have used it wisely one can feel the great change it has made. They are clear of debt, and have made generous gifts to the Church and their families, and they have a new air of



Bishop Blair Roberts of South Dakota addresses an Indian service in memory of William Hobart Hare, Bishop of South Dakota for thirty-six years, from 1873 until he died in 1909.

the Rosebud Mission went recently to a small Indian chapel for a service. More than a hundred people crowded in, and brought a service flag to be blessed, representing not only Indian boys but white ones. The offering was \$40, a generous share of it given by a full-blooded mother, president of the Woman's Auxiliary, three of whose five sons, all college men, have gone.

Mrs. Paul Barbour, commenting on these events, calls attention to the fact that the economic life on the reserva-

confidence. There is no question of their patriotism, but the fact that, in proportion to the population, more Indians have gone into war service than any other group except the Japanese-Americans, and the further fact that thousands of Indians have gone by whole families into harvesting and defense work, show how unstable their economic life on the reservations has been. As yet there is no real solution for their poverty and lack of means for a livelihood."



U. S. Navy Photo  
This Cherokee Indian from North Carolina recently received his gold "wings" at a naval air training station in Florida.

### Church Buys Bonds

The National Council of the Church bought \$1,424,000 in Government war securities recently. The purchases were of certificates of indebtedness and war bonds. Part of the purchase is for the permanent investment account of the Church; a part was from funds held for construction work in foreign mission fields which cannot be done until after the war; and part was from the United Thank Offering, which will be presented at a service during the next General Convention of the Church, in Cleveland next October, and expended for missionary projects during the succeeding three years.

Born far inland from the sea, this Ute Indian enlisted in the Navy and is now in service as a fireman, first class.

U. S. Indian Service







Midshipmen keep watch "topside" on U.S.S. *Prairie State*, moored in the Hudson River.

**E**VEN the most sophisticated New Yorkers are moved each Sunday evening at the sight of more than 2,000 bright-faced young midshipmen and several hundred naval officers filling the vast nave and galleries of the great Gothic Riverside Church, one of the city's largest houses of worship. They are interested, too, in hearing the choir of more than 100 midshipmen as it comes up the aisle in columns of threes singing lustily, "Onward Christian Soldiers," or some other stirring marching hymn.

Spectators are also impressed with

The ensign in charge instructs in the fine points of reading the sextant to a cadet.



# "Prairie State" Midshipmen

## OFFICER CANDIDATES AT NEW YORK

the hearty responses the men make in the service and their attentiveness to the sermon which is usually delivered by Lieut. C. Leslie Glenn, U.S.N.R., rector-on-leave from St. John's Episcopal Church in Washington. Each class, interestingly, gets at least one sermon on the importance of going into the ministry when the war is over.

These young men in blue are "ninety-day wonders," college graduates of twenty-one to twenty-eight years, from every state in the Union, who are taking the three-month course leading to an Ensign's Commission, at the *Prairie State*, nickname for the United States Naval Reserve Midshipmen's School in New York.

The school was started about a year before Pearl Harbor on the former battleship *U.S.S. Illinois*, anchored in the North River a short distance below the George Washington Bridge. But by May of 1942 the school had outgrown its cramped quarters on the old ship and began to overflow into the dormitories and classrooms of nearby Columbia University. The only men now making their home on the *Prairie State* are about 250 engineering students who spend a good bit of their time studying the ship's guns and engines. To date this school has turned out more officers than were in the entire Navy when World War II started. Its commanding officer is Capt. John K. Richards, U.S.N., an Episcopalian.

These young men, who in peacetimes would be beginning their careers in law, medicine, journalism, engineering, or the ministry, are back at school again learning seamanship, navigation, engineering, ordnance and drill. They spend three weeks as Apprentice Seamen and three months as Midshipmen and upon graduation are commissioned Ensigns and sent into all kinds of line duty in the Navy.

Their chaplain, Lieut. Glenn, also is an old Navy man for he interrupted



Chaplain C. Leslie Glenn of the *Prairie State* and his work is the first of many similar projects that (below) was gift to *Prairie State* from Mrs.





# Are "90-Day Wonders"

SCHOOL SHOW INTEREST IN RELIGION



Chaplain Glenn's altar piece at a graduation dinner. Chaplain Glenn's altar piece is on many college campuses. Altar piece by Morgan. (U. S. Navy official photos.)



his college course in World War I to enlist as a seaman at the age of seventeen—a fact which causes his charges to think of him as "one of them."

Discussing his duties, Chaplain Glenn pointed out that on a naval station or ship the chaplain is the friend and adviser of all on board of all denominations and all ranks. "He must not be a 'ward room chaplain,' and confine himself to the officers," says Chaplain Glenn, "nor must he be a 'fo'cas'le chaplain,' interested only in the enlisted men. He must take care of all religions and see to it, as far as possible, that everyone has a chance to worship in his own way, and that the general services of worship will make as many feel at home as possible.

"The chaplain is always available and is the one officer in the Navy to whom any man may speak without permission. Among his varied duties is that of bringing comfort and counsel to the enlisted man or officer, who is troubled with personal, financial or family worries."

Chaplain Glenn finds a decided resurgence of interest in religion on the part of this generation of young Navy men whose officers, he says, look upon the war as a great crusade. This interest in religion he attributes to three things.

First, the man in the service is closer to his chaplain than he is to the minister in his home-town parish. The chaplain is always available and shares his daily life. Second, life is much more earnest in the armed forces—the man in uniform is up against trouble and, feeling inadequate, recognizes a need to find strength from a source other than himself. Third, the sense of unity on a ship and the feeling of loyalty to the group are conducive to a religious outlook.

The New York Midshipmen's School has the Cathedral of St. John the Divine and many fine parishes nearby. It has the help of the Colum-



More than 2,000 midshipmen, officers attend services in New York's Riverside Church.

bia University chaplains and a Jewish Navy chaplain who gives part time to the school, so the 3,000 officers, midshipmen and crew have a variety of religious opportunities. The midshipmen are at liberty from Saturday around 4 to Sunday at 5:45, which gives them Sunday mornings free to attend any church. Sunday evenings after mess there are three services at 7:30 P.M.

The Roman Catholic service is held at Corpus Christi Church and is led by the Roman Catholic chaplain of Columbia. The Jewish service is

(Continued on Page 28)

Boat drill on Hudson River is part of training of midshipmen on *Prairie State*.





**D**OCTORS and hospital officials almost anywhere may envy some of the equipment recently put into use at St. Timothy's Hospital, Cape Mount, Liberia, on the west African coast 700 miles south of Dakar. This mission institution, looking out to sea from the jutting hillside that gives "Cape Mount" its name, has been fortunate in the new techniques used by Dr. Paul J. Laube, who has been both director of the hospital and physician for the neighboring Pan American Airways staff. Dr. Laube is at present in the United States and Dr. Percy Grigg is carrying the two responsibilities.

A new treatment for burns, spraying with a volatile solution which leaves a cellophane-like deposit containing one of the healing sulfa drugs, has resulted in some remarkably quick recoveries. The coming of airplanes and motor cars means that gasoline has been too easily accessible to the untaught native people, some of whom, like some Americans, find an irresistible pleasure in brightening up a weak flame by squirting gasoline on it. Hence many severe burns.

St. Timothy's is now one of the few hospitals, certainly the only one in equatorial Africa, using a new method of spinal anesthesia recently developed and not yet available everywhere. The usual method has been to make one injection and complete the operation before the effect of the anesthesia ends. The new method regulates a



By hollowing out a single log, the skillful natives in Liberia can manage a canoe large enough to hold twenty people. This one brings a load of country produce to the mission.

## Modern Surgical Methods

### CAPE MOUNT, LIBERIA, NATIVES GET HEALTH CARE

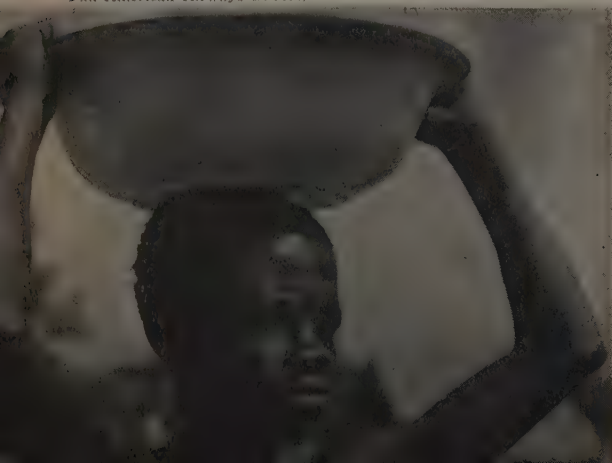
continuing injection as long as anesthesia is needed. Dr. Laube was able to train the young dresser at St. Timothy's to use it.

This young man, Thomas Haines, is evidence of the past and present work of the mission at Cape Mount. As a little boy he entered St. John's School there, in 1928, kept on through primary school and the upper grades, and has since been helping in many ways at the hospital. The hospital's

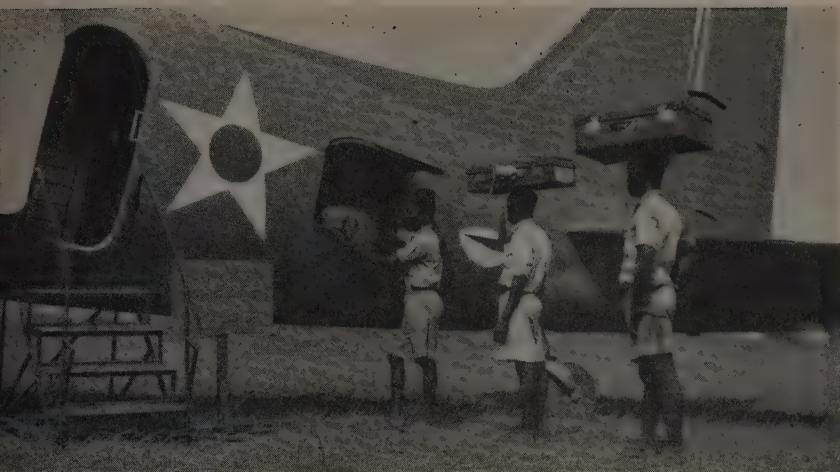
work was started before there was either a doctor or a building. In 1912, a trained nurse, Sarah E. Conway, later Mrs. W. H. Ramsaur, began relieving sufferers who appealed to the mission for help, and before long she was treating thirty patients a day. In 1917 a hospital was built and started on a career of long hard use, continuing for some years after it was outgrown and past repair.

The present building, well planned

Sculptors would love to model this young African. A leopard skin can be seen as part of the forage brought in by these Pan-American Airways men. At the extreme left is the Rev. P. L. Okie of Baltimore, now at St. John's Mission, Cape Mount. Pan-American Airways Photos.







"Somewhere in Africa" is the only identification allowed for this glimpse of Pan-American Airways redcaps in action, but it could be Liberia. Cape Mount to New York, four days.

## Replace Medicine Men

### LESSONS AT ST. TIMOTHY'S HOSPITAL

and well equipped, fireproof and cement-floored, with twenty-seven beds and three cribs, was finished in 1937 when Dr. Werner Junge was director. He gave much credit for its good construction to the Rev. Harvey A. Simmonds, head of St. John's Mission, Cape Mount, who watched every detail of the building. As a friend wrote of him at that time, "There hasn't yet been discovered a thing he can't do with engines and light plants

and plumbing and building." Many friends contributed to the new building. An elderly churchwoman of New York who contributed to the cost of the first hospital has just recently sent a gift of \$750 for the present work.

Each year sees a stronger emphasis on the contributing causes of disease. Those who study conditions of life in Liberia are inclined to wonder how far the common inertia and the delay

in developing the country's extremely rich natural resources may be due to the lowered vitality and relatively poor health of the general population, and whether this condition in turn does not result in large measure from poor diet, in spite of the rich food materials that are or could be available. Citrus fruits were imported by the Portuguese as long ago as the sixteenth century, along with fowls, pigs and cattle. Food of many kinds could be grown, but the people generally live on rice and cassava, both starchy, varied at most with palm oil, fish or chicken. They don't eat eggs. Anemia, filariasis, malaria, leprosy and other diseases are more prevalent than they need be. There is an unlimited field for public health, both teaching and practice.

Babies brought to occupy the three little cribs in St. Timothy's offer as striking a demonstration as one could ask, for the value of dietary teaching and treatment. A mother brings in a tiny baby in wretched condition, and not infrequently, without any medical or surgical treatment at all, merely by proper feeding, the baby is restored to good health and nearly normal weight in three weeks' time. The problem is to convince the mothers of what is needed. To do this, the hospital does not even supply the baby's food but requires the mother to bring it, thus showing her that the necessary foods are available to her and that health could be maintained in everyday living conditions.



With this group of nurses and dressers from St. Timothy's Hospital, Cape Mount, Dr. Paul J. Laube stands at the left, the Rev. Harvey A. Simmonds, right. Below, a stretch of difficult African jungle is being cleared to make an air field.





## ARIZONA

**Prescott Preparatory School**, Prescott. Est. 1939. Boys. Grades 1-12. L. M. Dent.

**Tucson Tutoring School**, Tucson. Coed. All grades, junior college. Philip Batchelder.

## CALIFORNIA

**Bishop's School**, La Jolla. Est. 1909. Girls. Grades 6-12. Caroline S. Cummins.

**Harvard School**, 3700 Coldwater Canyon Rd., North Hollywood. Est. 1900. Boys. Grades 6-12. The Rt. Rev. Robert B. Gooden.

## CONNECTICUT

**Avon Old Farms School**, Avon. Est. 1927. Boys. Forms 1-6. The Rev. W. Brooke Stabler.

**Choate School**, Wallingford. Est. 1896. Boys. Grades 7-12. The Rev. George C. St. John, LL.D.

**Kent School**, Kent. Est. 1906. Boys. Grades 8-12. The Rev. W. S. Chalmers, O.H.C.

**Pomfret School**, Pomfret. Est. 1894. Boys. Grades 8-12. Dexter K. Strong.

**Rectory School**, Pomfret. Est. 1920. Boys. Grades 1-8. John B. Bigelow.

**Rosemary Hall**, Greenwich. Est. 1890. Girls. Grades 8-12. Constance Evers, Eugenia Jessup.

**St. Margaret's School**, Waterbury. Est. 1865. Girls. Boarding: Grades 8-12. Day: Kg.-12. Alberta C. Edell.

**Salisbury School**, Salisbury. Est. 1901. Boys. Grades 8-12. The Rev. George D. Langdon.

**South Kent School**, South Kent. Est. 1923. Boys. Grades 8-12. Samuel S. Bartlett.

**Woodbridge Country Day School**, Ansonia. Est. 1932. Coed. Grades 1 through high school. The Rev. George A. Barrow, Ph.D.

**Wooster School**, Danbury. Est. 1926. Boys. Grades 7-12. The Rev. John D. Verdery.

**Wykeham Rise**, Washington. Est. 1902. Girls. Grades 7-12. Paul Werner.

## DELAWARE

**St. Andrew's School**, Middletown. Est. 1929. Boys. Grades 8-12. The Rev. Walden Pell, II.

## DISTRICT OF COLUMBIA

**Beauvoir**, the National Cathedral Elementary School. Est. 1932. Coed. Grades: nursery to 3. Mrs. Elizabeth G. Taylor.

**National Cathedral School**, Mount St. Alban, Washington. Est. 1900. Girls. Boarding: grades 5-12. Day: 4-12. Postgraduate. Mabel B. Turner.

**St. Alban's School**, Mount St. Alban, Washington. Est. 1909. Boys. Grades

4-12. The Rev. Albert Hawley Lucas, D.D.

## FLORIDA

**Cathedral School**, Orlando. Est. 1900. Girls. Grades Kg. and 1-6. Edith R. Massey.

## HONOLULU

**Iolani School**, Honolulu. Est. 1862. Boys. Grades 1-12. The Rev. Albert H. Stone.

**St. Andrew's Priory School**, Honolulu. Girls. Grades 1-12. The Sister Superior, C.T.

## ILLINOIS

**Ferry Hall**, Lake Forest. Est. 1869. Girls. High school, junior college. Eloise R. Tremain.

**Onarga Military Academy**, Onarga. Boys. College preparatory, business. Col. J. E. Bittinger.

## INDIANA

**Howe School**, Howe. Est. 1884. Boys. Grades 4-12. Col. Burrett B. Bouton.



Stuart Hall girls enjoy a canter along one of Virginia's beautiful bridle paths.

## IOWA

**St. Katharine's School**, Davenport. Est. 1884. Girls. Grades 4-12. Ophelia S. T. Carr.

# 1943★Forth's Director

**St. Monica's School**, Des Moines. Girls. Erma Sydnas Newman.

## KANSAS

**St. John's Military School**, Salina. Est. 1887. Boys. Grades 3-12. Major the Rev. R. L. Clem.

## KENTUCKY

**Margaret Hall School**, Versailles. Est. 1898. Girls. Grades 1-12. Mother Rachel, O.S.A.

## MARYLAND

**Hannah More Academy**, Reisters-town. Est. 1832. Girls. Grades 7-12. Janet Ward.

**St. James' School**, St. James P. O. Est. 1842. Boys. Grades 7-12.

**St. Paul's School**, Baltimore. Est. 1849. Boys. Grades 4-12. G. S. Hamilton.

## MASSACHUSETTS

**Ascension Farm School**, South Lee. Est. 1912. Boys. Grades 4-12. Self-help. Ralph R. Perry.

**Brooks School**, North Andover. Est. 1927. Boys. Grades 7-12. Frank D. Ashburn.

**Groton School**, Groton. Est. 1884. Boys. Grades 7-12. The Rev. John Crocker.

**Lenox School**, Lenox. Est. 1926. Boys. Grades 8-12. The Rev. G. Gardner Monks, M.A.

**St. Edmund's School**, Stockbridge. Est. 1940. Boys. Grades 6-12. The Rev. H. Boardman Jones.

**St. Mark's School**, Southborough. Est. 1865. Boys. Grades 7-12. The Rev. William Brewster.

## MICHIGAN

**Cranbrook School**, Bloomfield Hills. Est. 1926. Boys. Grades 7-12, post-graduate. Rudolph D. Lindquist.

**Kingswood School**, Cranbrook, Bloomfield Hills. Est. 1931. Girls. Grades 7-12. Margaret A. Augur.

## MINNESOTA

**Breck School for Boys**, 2477 Como Ave., W., St. Paul. Est. 1886. Grades 1-12. Chester H. DesRochers.

**St. Mary's Hall**, Faribault. Est. 1866. Girls. Grades 8-12, post-graduate. Margaret Robertson.

**Shattuck School**, Faribault. Est. 1860. Boys. Grades 7-12. The Rev. Donald Henning.



# f Church Schools★1943

## MISSISSIPPI

**All Saints' Episcopal College**, Vicksburg. Est. 1908. Girls. Grades 9-12, junior college. The Rev. W. G. Christian.

## NEBRASKA

**Brownell Hall**, Omaha. Est. 1863. Grades Kg.-12, post-graduate. Marguerite H. Wickenden.

## NEW HAMPSHIRE

**Holderness School**, Plymouth. Est. 1879. Boys. Grades 8-12. The Rev. Edric Amory Weld.

**St. Mary's-in-the-Mountains**, Littleton. Est. 1886. Girls. Grades 8-12. Mrs. Clinton A. McLane.

**St. Paul's School**, Concord. Est. 1855. Boys. Grades 7-12. The Rev. Norman B. Nash, S.T.D.

## NEW JERSEY

**Freehold Military Academy**, Freehold. Est. 1901. Boys. Grades 1-9. Major Charles M. Duncan.

**Morristown School**, Morristown. Est. 1898. Boys. Grades 7-12. The Rev. E. N. Evans.

**St. Anna's School**, Ralston. Est. 1913. Girls. Grades 7-12. Margaret Raphael, C.S.J.B.

**St. Bernard's School**, Gladstone. Est. 1900. Boys. Grades 6-12. Harold D. Nicholls.

**St. John's School**, Mountain Lakes. Est. 1909. Girls. Grades 1-12. Mrs. H. B. Wilson.

**St. John the Baptist School for Girls**, Mendham. Est. 1880. Grades 7-12. The Sister Superior.

**St. Marguerite's Home School**, Ralston. Est. 1908. Girls. Grades 1-12. The Sister in Charge.

**St. Mary's Hall, Burlington**. Est. 1837. Girls. Grades 1-12. Florence Lukens Newbold.

## NEW YORK

**Cathedral Choir School**, Cathedral Heights, New York. Est. 1901. Boys. Grades 5-9. The Rev. W. D. F. Hughes.

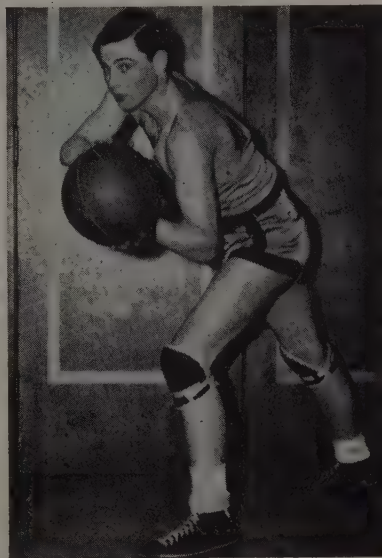
**Cathedral School of St. Mary**, Garden City. Est. 1877. Girls. Grades Kg.-12. Marian R. Marsh.

**De Veaux School**, Niagara Falls. Est. 1857. Boys. Grades 6-12. The Rev. W. S. Hudson, M.A.

**Grace Church School**, New York. Est. 1894. Boys. Grades 1-12. Frank D. Ford.

**Hoosac School, Hoosick**. Est. 1889. Boys. Grades 6-12. The Rev. M. B. Wood.

**Malcolm Gordon School**, Garrison on Hudson. Est. 1927. Grades 5-10. Headmaster, Malcolm K. Gordon.



Basketball is a favorite sport among students at Howe Military School, Howe, Ind.

**Manlius School**, Manlius. Est. 1869. Boys. Grades 8-12. Lt. Col. D. P. McCarthy.

**Mary Warren School**, Troy. Est. 1844. Girls. Grades 1-8. The Rev. Clarence W. Jones.

**St. Agnes' School**, Albany. Est. 1870. Girls. Boarding: Grades 7-12. Day: Kg.-12. Blanche Pittman.

**St. Faith's School**, Saratoga Springs. Est. 1890. Girls. Grades 4-12. The Rev. L. W. Steele.

**St. Mary's School**, Peekskill. Est. 1868. Girls. Grades 7-12. The Sister Superior.

**St. Peter's School**, Peekskill. Est. 1938. Boys. Grades 5-12. The Rev. Frank C. Leeming.

**St. Paul's School**, Garden City. Est. 1877. Boys. Grades 4-12. Walter R. Marsh.

**St. Thomas' Choir School**, 121 W. 55th St., New York. Est. 1918. Boys. Grades 6-9. Charles M. Benham.

**Susan Fenimore Cooper Foundation and St. Christina School**, Cooperstown.

Boys-girls. Grades 1-12. Louisa Haven Lawton.

**Trinity School**, 139 W. 91st St., New York. Est. 1709. Boys. Grades 1-12. Matthew E. Dann.

## NORTH CAROLINA

**Appalachian School**, Penland. Est. 1931. Coed. Grades 1-7. The Rev. P. W. Lambert, Jr.

**Christ School**, Arden. Est. 1900. Boys. Forms 1-6. David Page Harris.

**Patterson School**, Legerwood. Est. 1910. Boys. Grades 6-12. G. F. Wiese.

**St. Mary's School**, Raleigh. Est. 1842. Girls. Grades 10-12, junior college. Mrs. Ernest Cruikshank.

## OHIO

**Bethany Home School**, Glendale. Est. 1898. Girls. Grades Kg.-12. The Rev. Mother Superior, C.T.

## OREGON

**St. Helen's Hall**, Portland. Est. 1869. Coed: Grades Kg.-6. Girls: Grades 6-12, junior college. Sister Superior.

## PENNSYLVANIA

**Burd School**, 4226 Baltimore Ave., Philadelphia. Est. 1856. Girls. Grades Kg.-12. (Attend public school classes). Florence L. Davies.

**Church Farm School**, Glen Loch. Est. 1918. Boys. Grades 5-12. The Rev. Charles W. Shreiner, D.D.

**Episcopal Academy**, Overbrook. Est. 1785. Boys. Grades Kg.-12. Day school only. Greville Haslam.

**Perkiomen School**, Pennsburg. Boys. Junior school, college preparatory. C. E. Tobias, M.A.

**St. Peter's Choir School**, 319 Lombard St., Philadelphia. Est. 1834. Boys. Harold W. Gilbert.

**Mercersburg Academy**, Mercersburg. Est. 1836. Boys. Grades 8-12. Charles S. Tippetts, Ph.D.

**Scranton-Keystone Junior College**, Laplume. Grades 11-12, 2 years college, business.

**Valley Forge Military Academy**, Wayne. Est. 1928. Boys. Grades 7-12. Col. Milton G. Baker.

## RHODE ISLAND

**Abbie Loveland Tuller School**, Providence. Est. 1925. Coed. Grades, nursery through junior college. Abbie Loveland Tuller.

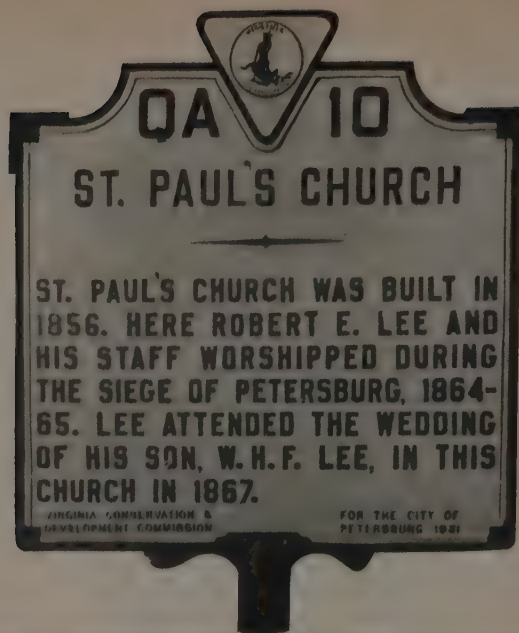
**St. Andrew's School**, West Barrington. Est. 1893. Boys. Grades 3-12. The Rev. Irving Andrew Evans.

**St. Dunstan's School**, Providence. Est. 1929. Boys. Grades 1-9. Day school only. Roy W. Howard.

**St. George's School**, Newport. Est. 1896. Boys. Grades 8-12. W. L. Eccles.

(Continued on Page 29)





The tower of St. Paul's, Petersburg, Va. A skirmish of the Revolutionary War was fought near this old church and during the Civil War a Federal shell seriously damaged its structure.



Soldiers entering St. Paul's on Easter morning with members of their families. More than 100 men of the armed forces were among the 467 persons who attended the eleven o'clock service.





# Historic St. Paul's Is 300 Years Old

PETERSBURG, VIRGINIA, CHURCH HAS SEEN FOUR WARS



Church school children run out happily with pansy plants given them in their Church school classes on Easter morning.

**H**ISTORIC St. Paul's Church in Petersburg, Va., which has just celebrated the 300th anniversary of the founding of its parish, is sending its menfolk into war for the fourth time. The old church building has witnessed skirmishes of the American Revolution, when a battle was fought over its own roadway, and the War between the States, when a Federal shell damaged the church structure. Its part in World Wars I and II was and is morale work among the thousands of soldiers stationed five miles away at Camp Lee.

Because of its connection with so many of this country's wars, St. Paul's is known as "the military church." Here dozens of soldiers worship each Sunday, some sing in the choir, and one or more come every week to the chapel to be married. On weekends churchwomen act as hostesses at the church's hospitality house, which has reading, writing and game rooms. Refreshments are always plentiful and private dances for various units are a regular activity.

Wartimes are familiar times to St.

Paul's whose history dates back to a meeting of the Virginia House of Burgesses in the spring of 1643. In that year an act was passed establishing Bristol parish, of which St. Paul's is the mother church. Commemorating this occasion, St. Paul's conducted a two-day tercentenary on May 1 and 2 at which its World War I rector, Bishop Edmund P. Dandridge, coadjutor of Tennessee, preached.

The vestry records date from 1720 and show that in the early days St. Paul's took care of the social welfare work of the community. At one of the first sessions in the record the vestry was wrestling with the case of John Ellis, who "by accident had his Legg brook his father being at the time Away Trading with Indians." In the absence of the father the vestry employed a physician and when the father returned he refused to pay the medical fee and the doctor dropped the case, leaving young Ellis in a lame condition "& his legg perishing." The vestry's problem was to secure a new doctor and to collect from the father.

The location of earlier church structures is not recorded, but the "old brick church," which still stands and has been rehabilitated, was built in 1735-37. It was across its roadway on April 25, 1781, that 1,000 American militiamen were repulsed by General William Phillips and his 2,300 crack British troops. Later General Phillips died of fever and was buried in the cemetery by the church.

In 1790 the General Assembly authorized a lottery for funds to build a new church on Courthouse Hill. This was completed in 1805. Afterwards, when the town wanted to build a new courthouse, it purchased the church property and the Episcopalians in 1839 built on downtown Sycamore Street. That building was destroyed by fire in 1854 and the present church constructed one block away in 1855.

The vestry minutes of 1864 show a bill of \$950 for damages wrought by the Federal shell.



The Rev. Charles W. Sydnor, Jr., is St. Paul's rector. His great-great-grandfather, Bishop William Meade, held same post.

Frequently during this period, for the safety of the people and the convenience of the Southern officers, the church services were held on nearby Violet Bank, where General Robert E. Lee had his headquarters. Sidney Lanier, the poet, often attended these services.

General Lee came to St. Paul's to worship during the siege of Petersburg and the pew in which he sat and the stained glass window by it are dedicated to his memory. Later, in 1867, he returned to this church to attend his son's wedding.

In 1917 St. Paul's saw seventy of its menfolk march off to another war for the first time a war out of earshot. Today the sons of these veterans are leaving the home parish for the battlefields of the greatest war of all time. Meanwhile, the folks at home are doing their part by helping to keep up the morale of the soldiers in nearby Camp Lee, many of whom will soon be serving overseas.

The rector of St. Paul's is the Rev. Charles W. Sydnor, Jr., whose great-great-grandfather, Bishop William Meade, held the same post in 1839.



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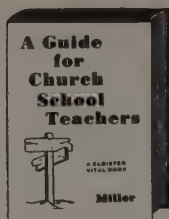
Canon Ward, who is Chairman of the National Religious Advisory Council of the Canadian Broadcasting Corporation, has gathered his radio addresses on the Sermon on the Mount to provide fresh, direct, and intimately human studies of some of the Master's greatest teachings. 135 pages. \$1.50.

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## Rowe Gifts \$18,000

In the year that has passed since the death of Peter Trimble Rowe of Alaska on June 1, 1942, gifts for the diocesan building to be erected in Alaska as the Bishop Rowe Memorial have come in many ways from many sources. Cash in hand on May 1 toward the \$55,000 sought was about \$18,000.

Individuals have sent gifts direct to the national office or to the acting bishop, John Boyd Bentley. Others have given through the Woman's Auxiliary or other parish group, or through the parish itself or the diocese. Some have given in more ways than one, and some are repeating their gift a second year or are giving to mark the anniversary of Bishop Rowe's death.

The Washington diocesan Woman's Auxiliary has for many years made an annual gift to Bishop Rowe and is giving the same amount this year as part of the Memorial. Women of Memorial Church, Baltimore, are contributing in memory of a former member whose chief interest was work among Indians, especially in Alaska.

Miss Annie F. Bond, enrolling clerk of the Florida House of Representatives, gives away a tenth of her income, and is devoting part of the tithe this year to the Rowe Memorial, writing that she had been interested in his work ever since 1912.

Included in a contribution of over \$650, with more to come, from the diocese of Olympia is a gift of \$10.25 from a very small number of Japanese-American members of St. John's Church, Ketchikan, Alaska, who are now interned at the relocation center in Idaho. They added their gifts to those of other Japanese-American churchmen from the diocese of Olympia.

An aged churchwoman in New York views her world with such a wide horizon that in sending a gift of \$750 for the Bishop Rowe Memorial in Alaska, she accompanies it with another \$750 for St. Timothy's Hospital, Cape Mount, West Africa.

• • •

*The Philosophy of the Christian World Mission* by Edmund Davison Soper, professor of religion at Garrett Biblical Institute, Evanston, Ill., is a discussion of missionary background and motive. (Abingdon-Cokesbury Press, New York, 413 pages, \$2.50.)

FORTH—June, 1943

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## "Prairie State" Midshipmen "90-Day Wonders"

(Continued from Page 19)

held in the chapel of the Riverside Church, and the Vesper Service of the school, attended by the majority of the midshipmen, is held in the Riverside Church itself, through the generosity of Dr. Harry Emerson Fosdick, pastor, and the trustees. The midshipmen choir is one of the best in New York and is led by the Chaplain's assistant, Grover J. Oberle, specialist, 1st class, who was organist of St. John's Church in Washington, and before that was with Dr. Tertius Noble at St. Thomas's in New York. Many chaplains in the Navy who use large churches with splendid organs, have such assistants especially recruited for their skill on the organ.

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the Navy, religion seems to be a natural part of life."

Next month, more than 500 college campuses will have Army and Navy units in training. They will not have regular chaplains, because the government is depending upon local pastors.

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# FORTH'S 1943 SCHOOL DIRECTORY

(Continued from Page 23)

**St. Michael's School**, Newport. Est. 1939. Boys. Grades 6-10. Chauncey H. Beasley.

## SOUTH CAROLINA

**Porter Military Academy**, Charleston. Est. 1867. Boys. Grades 5-12. Col. Paul M. Thrasher.

## SOUTH DAKOTA

**All Saints' School**, Sioux Falls. Est. 1884. Girls. Grades Kg.-12. Evangeline Lewis.

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**St. Mary's High School**, Springfield. Est. 1874. Indian girls. G. Bernice Holland.

## TENNESSEE

**St. Andrew's School**, St. Andrew's. Est. 1905. Boys. Grades 6-12. The Rt. Rev. Robert E. Campbell, O.H.C.

**St. Mary's School**, Sewanee. Est. 1902. Girls. Grades 1-12. The Sister Superior, C.S.M.

**Sewanee Military Academy**, Sewanee. Est. 1868. Boys. Grades 5-12. Brig. Gen. George R. Allin, U.S.A. (retired).

**St. Mary's School**, Memphis. Est. 1873. Girls. Grades 1-12. Helen A. Loomis.

## TEXAS

**St. Luke's School**, Webberville. Est. 1941. Boys. Grades 8-9 (8-12 by 1944). Walter W. Littell.

**St. Mary's Hall**, San Antonio. Est. 1879. Girls. Grades 1-12. Day and residence school. Katharine Lee, M.A.

**St. Philip's Junior College and Vocational Institute**, San Antonio. Est. 1898. Coed. Colored. Grades 8-11, junior college. Miss A. Bowden.

## UTAH

**Rowland Hall**, Salt Lake City. Est. 1880. Coed. Grades, nursery through high school. The Rt. Rev. Arthur W. Moulton.

## VERMONT

**Rock Point School**, Burlington. Girls. Doris Wright.

## VIRGINIA

**Blue Ridge Industrial School**, Bris. (Continued on Page 30)

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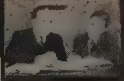
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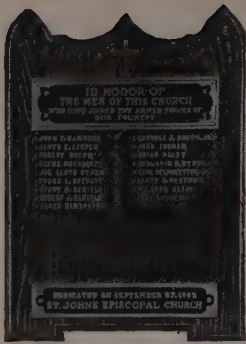
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(Continued from Page 29)

Est. 1910. Coed. Grades 1-12. The Rev. George P. Mayo, D.D.

**Chatham Hall**, Chatham. Est. 1894. Girls. Grades 9-12. The Rev. E. J. Lee, D.D.

**Christchurch School**, Christchurch. Est. 1921. Boys. Grades 8-12. George L. Barton, Jr., Ph.D.

**Episcopal High School in Virginia**, Alexandria. Est. 1839. Boys. Grades 7-12. A. R. Hoxton, Litt.D.

**St. Anne's School**, Charlottesville. Est. 1920. Girls. Grades Kg.-12. Elizabeth B. Cochran.

**St. Agnes' School**, Alexandria. Est. 1924. Coed: Kg.-Grade. Girls: Grades 9-12. Helen A. Macan.

**St. Catherine's School**, Richmond. Est. 1890. Girls. Grades Kg.-12. Mrs. Jeffrey R. Brackett.

**St. Christopher's School**, Richmond. Est. 1911. Boys. Grades Kg.-12. The Rev. John Page Williams.

**St. Margaret's School**, Tappahannock. Est. 1920. Girls. Grades 9-12. Edith Latané.

**St. Phoebe's Hall**, Callaway. Est. 1907. Coed. Elementary grades. Mary Louise Wood.

**Stuart Hall**, Staunton. Est. 1843. Girls. Grades 4-12, secretarial. Ophelia S. T. Carr.

**Virginia Episcopal School**, Lynchburg. Est. 1916. Boys. Grades 8-12. postgraduate. Dr. G. L. Barton, Jr.

### WASHINGTON

**Annie Wright Seminary**, Tacoma. Est. 1884. Girls. Boarding: Grades 5-12. Day: Kg.-12. Ruth Jenkins.

**Children's Educational Foundation**, Mercer Island. Est. 1931. Coed, elementary. Mrs. Mary Douglas.

**St. Paul's School for Girls**, Walla Walla. Est. 1872. Grades 1-12. Nettie M. Galbraith.

### WISCONSIN

**Kemper Hall**, Kenosha. Est. 1870. Girls. Grades 5-12. The Mother Superior, C.S.M.

**St. Anne's School**, Lake Geneva. Girls. Sister Mary Magdalen, O.S.A.

**St. John's Military Academy**, Delafield. Est. 1884. Boys. Grades 7-12. Gen. Roy F. Farrand.

### WYOMING

**Jane Iverson Memorial Hall**, Laramie. Est. 1921. Girls. Grades 7-12. Principal, Miss Josephine W. Whitehead.

**Sherwood Hall**, Laramie. Est. 1924. Boys. Grades 5-12. Headmaster, the Rev. Charles L. Street, Ph.D.

(Continued on Page 32)



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The great thing to remember is that the spiritual life does not falter at the approach of death, nor is it obliterated when death comes. On the contrary, it is intensified. *If They Don't Come Back*, by Canon H. Abye Prichard. (Macmillan, 1943. 77 pages. \$1.25.)



### The Army Did It

It took military service in New Caledonia to convert this soldier to belief in missions. With evident surprise he wrote his rector, the Rev. Richard G. Preston, All Saints', Worcester, Mass., saying "We have seen the work of missionaries and the need of them, and believe me, they do wonderful work. Not too long ago this island was just full of native tribes, and so-called headhunters, very savage. French missionaries finally taught them to become Christians, and now, even though a primitive folk, they have a great pride in being children of the Lord."

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(Continued from Page 30)

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**Carleton College**, Northfield, Minn. Est. 1866. Coeducational. Donald J. Cowling, Ph.D.

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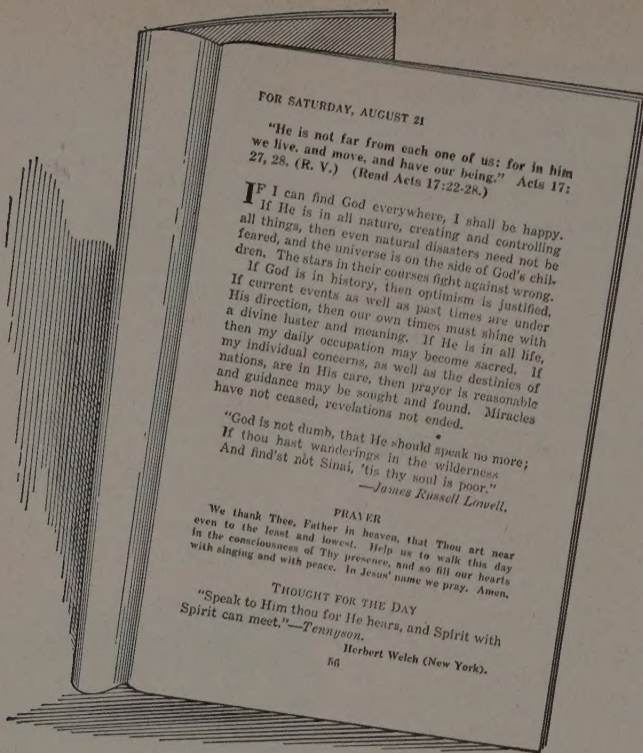
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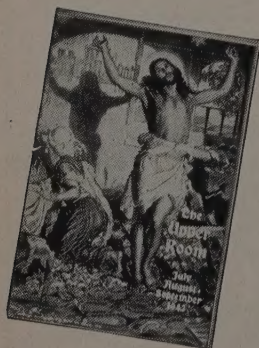
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### Jerusalem Consecration June 3

Asked by the Archbishop of Canterbury to name a representative of the Episcopal Church to attend the consecration of the new Church of England Bishop in Jerusalem, Presiding Bishop Henry St. George Tucker nominated the Rev. Canon Charles Thorley Bridgeman. The Ven. W. H. Stewart, archdeacon of Palestine, Syria and Transjordan, was to be consecrated in Jerusalem June 3, to succeed the Rt. Rev. Francis Graham Brown who was killed in a motor accident late last year.

Canon Bridgeman represents the Episcopal Church on the staff of the Bishop in Jerusalem, and is a Canon of St. George's Cathedral there.

### FORTH QUIZ

Answers to Questions on page 3

1. It gives students training in hospitals, social agencies. Page 14.
2. The Rt. Rev. Beverley D. Tucker of Ohio. Page 9.
3. New methods of spinal anesthesia and spraying burns with solution containing sulfa drugs. Page 20.
4. Many are starting victory gardens, selling bonds, giving pre-induction courses in math and science. Page 7, 11.
5. St. Paul's, Petersburg, Va. Page 25.
6. Seamanship, navigation, engineering, ordnance. Page 18.

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## WHAT HAS THE WAR DONE TO THE SEMINARIES?

The war has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

The War and the taxation program have reduced the prospect of large gifts to the seminaries. Yet buildings must be maintained, and trained faculties, which cannot be assembled overnight, must be kept intact. In order to do this, the seminaries need many small gifts.

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Office of the Chaplain

April 5, 1943

The Forward Movement  
of The Episcopal Church,  
412 Sycamore St.,  
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Attention: The Rev. Harold J. Weaver  
Dear Rev. Mr. Weaver:

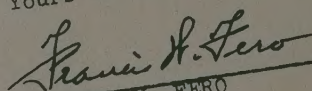
We have received the shipment of two hundred fifty (250) copies of "Easter", Forward Day-by-Day.

We appreciate your consideration in sending this literature to us and would like to have our thanks conveyed to those persons whose generosity enabled you to send us this material.

These booklets will be distributed to the men of our regiment.

Thanking you for this service in behalf of the men in the armed forces of our nation, I am

Yours in Christian service,



FRANCIS W. FERRO  
Chaplain, 1st Lt.  
U. S. Army

The editor has hesitated to ask for gifts, lest one dollar be subtracted from regular Church support. But what is he to do with these non-Episcopal Chaplains who beg "Forward" for their men? They minister to our own boys. Aren't they all our own? The Church Army and Navy Commission has no funds for non-Episcopal Chaplains. We are going to send what we can, trusting that our friends will help us bear the heavy expense. For we must send free.

This request was printed in our Lent 1943 issue of Forward—day by day. The response was amazing! We are grateful to you all.

The letter reproduced above is just one of the great number of "Thank Yous" which we received from Episcopal and non-Episcopal Chaplains, who have received Forward material due to your generosity. We were anxious to share this expression of appreciation with you.

**THE FORWARD MOVEMENT**  
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